

REPORT  
ON  
NATIVE PAPERS

FOR THE

Week ending the 29th December 1888.

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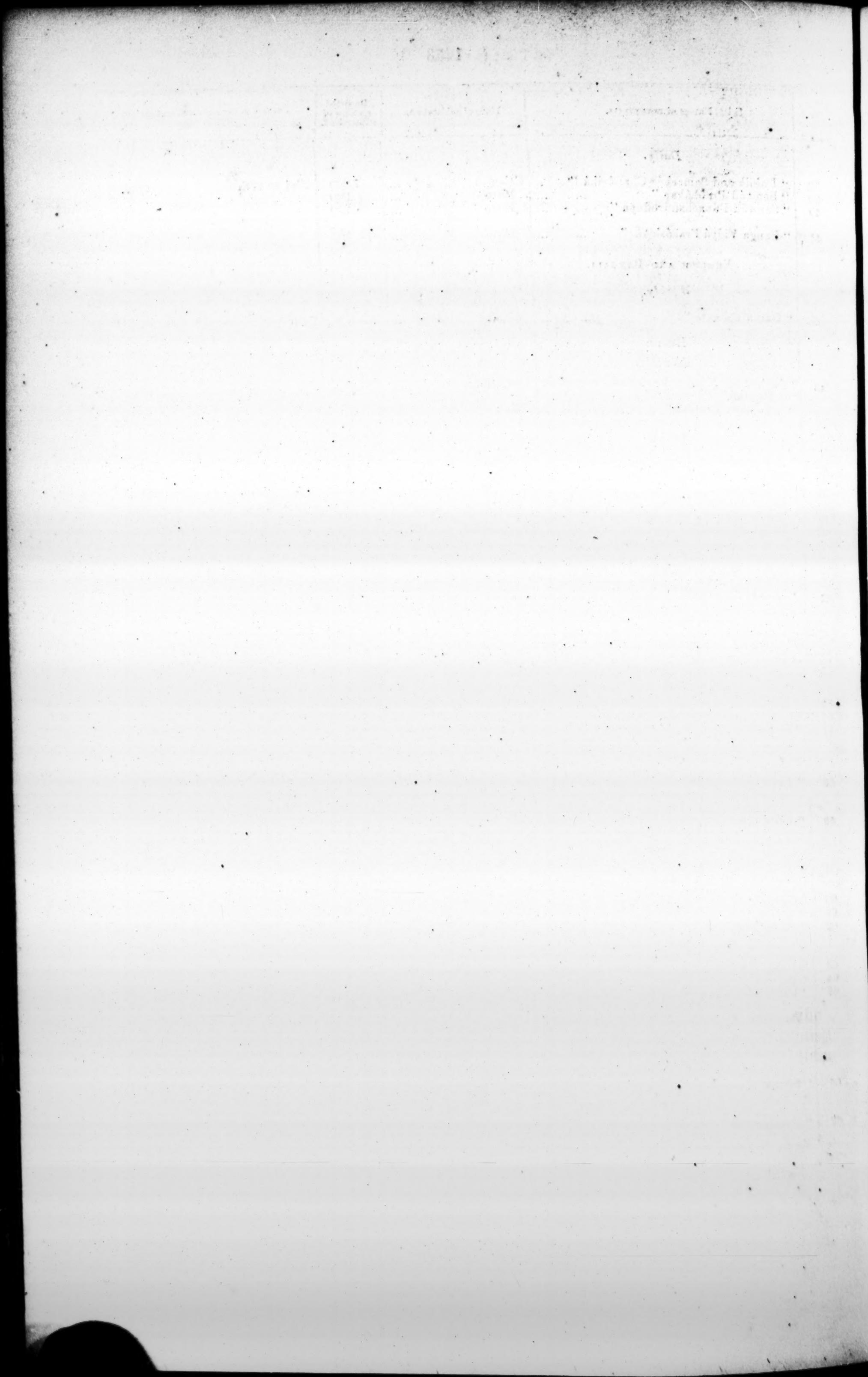
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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Kasipore Nibási" ...	Kasipore, Burrisal ...	.....	
<i>Fortnightly.</i>				
2	"Ahammadí" ...	Tangail, Mymensingh.	.....	
3	"Ave Maria" ...	Calcutta	.....	
4	"Chandra Vilásh" ...	Berhampore	.....	
5	"Divákar" ...	Calcutta	.....	
6	"Gaura Duta" ...	Maldah	.....	
7	"Grambási" ...	Uluberia	.....	
8	"Púrva Bangabási" ...	Noakhally	.....	
9	"Purva Darpan" ...	Chittagong	700	
10	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....	
<i>Weekly.</i>				
11	"Arya Darpan" ...	Calcutta	102	14th & 21st December 1888.
12	"Bangabási" ...	Ditto	20,000	22nd December 1888.
13	"Burdwáu Sanjivani" ...	Burdwan	302	18th ditto.
14	"Cháruvártá" ...	Sherepore, Mymensingh	600	17th ditto.
15	"Chattal Gazette" ...	Chittagong	.....	
16	"Dacca Prakásh" ...	Dacca	450	
17	"Dhumaketu" ...	Chandernagore	.....	
18	"Education Gazette" ...	Hooghly	825	21st ditto.
19	"Garib" ...	Dacca	.....	
20	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	200	19th ditto.
21	"Jagatbási" ...	Calcutta	.....	
22	"Murshidábád Patriká" ...	Berhampore	508	
23	"Murshidábád Pratinidhi" ...	Ditto	.....	
24	"Navavibhákar Sádháraní" ...	Calcutta	1,000	
25	"Prajá Bandhu" ...	Chandernagore	995	21st ditto.
26	"Pratikár" ...	Berhampore	600	14th ditto.
27	"Rungpore Dik Prakásh" ...	Kakiniá, Rungpore	205	
28	"Sahachar" ...	Calcutta	500	19th ditto.
29	"Samaya" ...	Ditto	2,350	21st ditto.
30	"Sanjivani" ...	Ditto	4,000	22nd ditto.
31	"Sansodhini" ...	Chittagong	800	
32	"Santi" ...	Calcutta	.....	
33	"Saráswat Patra" ...	Dacca	400	
34	"Som Prakásh" ...	Calcutta	1,000	
35	"Srimanta Saudagár" ...	Ditto	.....	
36	"Sulabha Samáchar and Kusadaha" ...	Ditto	3,000	21st ditto.
37	"Surabhi and Patáká" ...	Ditto	700	20th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>Daily.</b>				
38	" Dainik and Samachár Chandriká "	Calcutta	7,000	23rd to 27th Dec. 1888.
39	" Samvád Prabhákar "	Ditto	200	
40	" Samvád Punachandrodaya "	Ditto	300	
41	" Banga Vidyá Prakáshiká "	Ditto	500	
<b>ENGLISH AND BENGALI.</b>				
<b>Weekly.</b>				
42	" Dacca Gazette "	Dacca	.....	24th ditto.
<b>HINDI.</b>				
<b>Monthly.</b>				
43	" Darjeeling Mission ke Másik Sámachár Patriká."	Darjeeling	.....	
44	" Kshatriya Pratiká "	Patna	.....	
<b>Weekly.</b>				
45	" Aryávarta "	Calcutta	.....	15th ditto.
46	" Behar Bandhu "	Bankipore	.....	
47	" Bhárat Mitra "	Calcutta	1,500	6th & 13th ditto.
48	" Sára Sudhánidhi "	Ditto	500	10th & 17th ditto.
49	" Uchit Bakta "	Ditto	4,500	
50	" Hindi Samáchár "	Bhagulpore	1,000	
<b>PERSIAN.</b>				
<b>Weekly.</b>				
51	" Jám-Jahán-numá "	Calcutta	250	14th ditto.
<b>URDU.</b>				
<b>Weekly.</b>				
52	" Aftal Alum Arrah "	Arrah	.....	
53	" Akhbar Tusdiq-i-Hind "	Calcutta	.....	
54	" Anis "	Patna	.....	
55	" Gauhur "	Calcutta	196	
56	" Sharaf-ul-Akbar "	Behar	150	
57	" Al Punch "	Bankipore	.....	10th & 17th ditto.
<b>Bi-weekly.</b>				
58	" Akhbar-i-darusaltanat "	Calcutta	340	15th to 21st ditto.
<b>Daily.</b>				
59	" Urdu Guide "	Calcutta	212	
<b>UPIYA.</b>				
<b>Monthly.</b>				
60	" Taraka and Subhavártá "	Cuttack	.....	
61	" Pradíp "	Ditto	.....	
62	" Samyabadi "	Ditto	.....	
<b>Weekly.</b>				
63	" Utkal Dípiká "	Cuttack	200	1st & 8th ditto.
64	" Balasore Samvad Váhika "	Balasore	205	29th November & 6th ditto.
65	" Uriya and Navasamvád "	Ditto	.....	28th ditto & 5th ditto.
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<b>Fortnightly.</b>				
66	" Silchar "	Silchar	.....	15th December 1888.
<b>Weekly.</b>				
67	" Paridarshak "	Silchar	400	



## I.—FOREIGN POLITICS.

**The Samaya**, of the 21st December, says that if Government had taken prompt steps to avenge the death of Lieutenant Stewart at the hands of the Kukis, this new raid by the tribes on the Chittagong Frontier, with all its horrors, would, in all probability, have been averted. The writer is now glad to learn that Government contemplates sending an expedition to punish the tribes. Let such punishment be inflicted on them as will deter them in future from raiding upon British territory.

2. Referring to the expedition which is being sent against the Lushais of Chittagong, the *Sanjivani*, of the 22nd December, remarks that this is the first proclamation of war under the administration of Lord Lansdowne.

SAMAYA,  
Dec. 21st, 1888.

SANJIVANI,  
Dec. 22nd, 1888.

**The expedition against the hill tribes of Chittagong.**

of Lord Lansdowne.

## II.—HOME ADMINISTRATION.

## (b)—Working of the Courts.

3. The *Samaya*, of the 21st December, refers to the case in which Lieutenant Swan of the 4th Pioneers, stood charged before the District Magistrate of Trichinopoly with having assaulted Rungasvamy Iyer, a Vakil of the Madras High Court, and says that, for the purpose of preventing foolish, ill-bred and wicked Europeans of Mr. Swan's class from similarly treating in future any native of India, the Magistrate of Trichinopoly should have passed on Mr. Swan a heavier sentence than a fine of Rs. 40.

SAMAYA,  
Dec. 21st, 1888.

## (c)—Jails.

4. The *Samaya*, of the 21st December, says that it is astonished to read the letter which recently appeared in the *Statesman* newspaper on the subject of the mismanagement prevailing in the Allahabad Jail. The existence of such a state of things in the capital of the North-West, under the very eyes of Sir Auckland Colvin, constitutes a blot on His Honour's reputation. It is hoped that Sir Auckland will do his best to remove that blot instead of contenting himself with the belief that his duties as a Governor end with abusing the Congress movement.

SAMAYA,  
Dec. 21st, 1888.

## (d)—Education.

5. The *Samachar*, of the 19th December, says that, according to Mr. Gladstone, it is the duty of a Government to educate its people free of cost. But let no one, for all that, talk of free education in India. Here the amount of school-fee is larger than the educational expenditure of Government, and it is only the schools which are specially maintained for the education of Europeans and Eurasians that really cost anything to the State. Still Government is perpetually reminding the people that they are receiving their education *gratis*! The Government here apparently thinks that it forms no part of its duty to give education to its people. And in so thinking it is running counter to Mr. Gladstone's clearly expressed opinion on the subject.

SAMACHAR,  
Dec. 19th, 1888.

6. The *Samaya*, of the 21st December, asks, is not the Government of India ashamed to hear of Mr. Gladstone's proposal regarding free education? While in England, which stands as a model for imitation in matters educational,

SAMAYA,  
Dec. 21st, 1888.

and where education has spread far and wide, the greatest statesman of the age is advocating free education for the people, in India, where education has barely made a beginning, the Government seems unwilling to spend money on education, and is perpetually trying to curtail educational expenditure.

SULABH SAMACHAR &  
KUSHDAHA,  
Dec. 21st, 1888.

7. The *Sulabh Samachar and Kushdaha*, of the 21st December, strongly supports the petition presented to the Director of Public Instruction by the passed students of normal schools urging their claims to appointment as Sub-Inspectors of Schools. There are among them English-knowing men who are able to examine pathsalas and middle English and middle vernacular schools.

BANGABARI,  
Dec. 2nd, 1888.

8. The *Bengabasi*, of the 22nd December, cannot believe the statement made in the *Sulabh Samachar and Kushdaha* newspaper that Sir Alfred Croft, the Director of Public Instruction, Bengal, has given permission to Baboo Pratap Chandra Majumdar to deliver lectures on moral and religious subjects in schools and colleges. Sir Alfred is too shrewd and intelligent a man to make such a mistake. Sir Alfred should publicly contradict the statement.

(e)—*Local Self-Government and Municipal Administration.*

CHANDRAVILASH,  
Dec. 15th, 1888.

9. The *Chandrvilash*, of the 15th December, says that the Berhampore Municipality is not working well under a native Chairman. The Commissioners have wasted a large amount of the poor rate-payers' money in litigation. They pay no attention either to the convenience of the rate-payers or to sanitary improvement. The drains within the municipality are full of filth, and cholera will some day break out if they are not flushed. The large number of burning ghâts at the place has become a nuisance to the inhabitants of the town, and the Municipal Commissioners do not remove burning ghâts from objectionable sites. One burning ghât at Farashdanga outside the town and another at Haridashmati near Gorabazar within the town ought to be enough.

CHARUVANTA,  
Dec. 17th, 1888.

10. The *Charuvanta*, of the 17th December, says that the Commissioners of the Mymensingh Municipality have passed a great many bye-laws, which, however, are seldom enforced. On dark nights drivers of carriages are found to drive rashly and negligently without attaching lights to their carriages. In many places heaps of horse and cow dung make the atmosphere positively noxious, and nothing is done to improve the sanitary condition of those places.

SAHACHAR,  
Dec. 19th, 1888.

11. The *Sahachar*, of the 19th December, says that, unlike the municipal money, the proceeds of the Road Cess Fund are often misspent. For the last few years every sub-division in the country has received Rs. 2,000 as its share of the road cess money. But this sum has proved far too small for the requirements of a sub-division, and has done no good to the villages. As the people have no real control over the expenditure of the road cess money, they cannot respond to the Government's call for sanitary reform. It is time therefore that a Commission was appointed to enquire into the expenditure of the road cess and municipal funds.

SURABHI & PATAKA,  
Dec. 20th, 1888.

12. The *Surabhi and Pataka*, of the 20th December, says that the acts of oppression which were expected to result from the passing of the new Calcutta

Municipal Act are being committed even now, although the Act has not yet come into force. Verandahs and masonry platforms in fronts of people's houses have already begun to form subjects of contention between the municipality and house-owners in Calcutta. The municipality has objected to the maintenance of most of these verandahs and masonry platforms, and where the owners are poor, and therefore unable to contest its action, it is forcibly demolishing such structures after serving short notices upon their owners, and without waiting for the decision of the Surveyor-General, who has been appointed to decide the question of their ownership. Can anything be more oppressive than this procedure that the Calcutta Municipality has adopted?

## (b)—General.

13. The *Sār Sudhánidhi*, of the 10th December, requests Sir Steuart

The enforcement of the Forest Law in Orissa.

Bayley to relax the rigour of the forest law in the Angul and Khoorda sub-divisions in Orissa. As the inhabitants of those sub-di-

SAR SUDHANIDHI.  
Dec. 10th, 1888.

sions are suffering from scarcity, the Government order prohibiting hunting and fishing in the reserved forests therein will be the cause of serious additional hardship.

14. The *Urdu Guide*, of the 15th December, requests Lord Lansdowne to give effect to the Government circular directing a larger employment of Mahomedans in the public service. The circular remains a dead letter, because the Provincial Governors take no interest in the matter.

URDU GUIDE.  
Dec. 15th, 1888.

15. The *Chárvártá*, of the 17th December, says that Lord Ripon has few equals among the Viceroys of India. His Lordship succeeded in strengthening the foundations of the British empire in India. India would have been converted into a desert if Lord Dufferin, instead of Lord Ripon, had come out as Lord Lytton's successor. It is true that the British empire has gained in *extent* under Lord Dufferin, but under Lord Ripon it gained in *depth*.

CHARUVARTA.  
Dec. 17th, 1888.

16. A correspondent of the same paper says that serious inconvenience has been caused by the transfer of Itana, Jaysidhi, Sahila, and other villages from the jurisdiction of the Kissoregunge sub-division and the Bajitpore Munsifi to the Netrokona sub-division. There is no bazar or serai on the roads leading from these villages to Netrokona, and the journey is very expensive. The inhabitants of those villages have therefore submitted a petition to the District Magistrate, requesting him to place those villages under the jurisdiction of the Kissoregunge sub-division, of the Bajitpore Munsifi and of the Ghagora outpost as before. The Sub-divisional Officer of Netrokona also knows how much the people have suffered during the last three or four years on account of the change.

CHARUVARTA.

17. The *Burdwan Samyavā*, of the 18th December, says that by issuing his recent resolution on the subject of the prevention of distress caused by floods in this country, Sir Steuart Bayley has won the respect and gratitude of the public.

BURDAN SAMYAVĀ.  
Dec. 18th, 1888.

18. The *Education Gazette*, of the 21st December, has the following on the recent Forest Resolution of the Government of Bengal:—

EDUCATION GAZETTE.  
Dec. 21st, 1888.

According to the report of the Conservator of Forests, the natives of Bengal do not like to serve in the Forest Department, and that many of them after obtaining appointments in that department give them up when they hear that the Sudder station is far away within a forest. The present liberal-minded Lieutenant-Governor of Bengal does not, however, believe

this to be the correct view. His Honour's statement that it is not difficult to find even among Bengalis men willing to serve in the Forest Department has given universal satisfaction. As a matter of fact, there are in the Darjeeling Forest Department several Bengalis who are doing their respective duties of forester and ranger to the satisfaction of their superiors; and it may be safely inferred that there are men like them in other parts of Bengal.

Again, the men, who, according to the Conservator of Forests, give up their appointments when they hear that they shall have to live within a forest are precisely the men who would not apply for employment in the Forest Department if the conditions of service in that department were previously made known to them. Let those conditions be made known to the public, and it will be found that those only will apply who will submit to the conditions. Ignorance of those conditions now prevents many deserving men from entering the Forest Department.

Young men fresh from college, who occasionally apply for posts in the Government service with no other object than for the purpose of knowing whether such posts would be given to them or not, and who refuse to accept the same when they are actually offered, are next admonished for such behaviour of theirs, because it often does great mischief to their countrymen generally by discrediting them in the eyes of the officers of Government.

Prosecutions for the violation of the forest rules are next alluded to, and the practice of leaving ordinary peons to settle the amount of compensation to be paid by those who violate those rules is condemned as one which is calculated to encourage bribery and oppression.

SULABH SAMACHAR  
AND KUSHDAHA,  
Dec. 21st, 1888.

The income-tax and the Managers obtain from the sale of tea from liability to pay the income-tax on the ground that their

business is one which is connected with agriculture, the *Sulabh Samachar and Kushdaha*, of the 21st December, says that the law never contemplated that incomes derived from occupations remotely or indirectly connected with agriculture should be exempted from the tax. If the Managers of tea-gardens are considered entitled to the exemption they have prayed for, there is no reason why grain-dealers, indigo and jute brokers, tailors and dealers in cloth, and persons following sundry other occupations of a similar nature, should be deemed disentitled to the same exemption.

SANJIVANI,  
Dec. 22nd, 1888.

The Police and the Report on Native Newspapers.

The Sanjivani, of the 22nd December, referring to the proposal to entrust the police with the duty of reporting on native papers in Bengal, as has been done in the North-Western Provinces, expresses the suspicion that it was probably Lord Dufferin who proposed this mischievous measure on the eve of his departure. Superior education and ability are required for the work of reporting on newspapers. The present reporter on native papers is Babu Chandra Nath Bose, who is assisted in his work by an efficient staff of educated men. There is not in the Police Department a single man fit even to sit at their feet. It is simply impossible that the police will be able to report on native papers when even a wise and learned man like Babu Chandra Nath Bose makes occasional errors in translating the vernacular newspapers. Indeed, this proposal to entrust the police with this work has astonished the writer, who infers from this that Government probably intends to invest the police with authority in all matters. The writer has reason to believe that Government is displeased with the native press, and he will in due time make a disclosure of the means which it is devising with the object of harassing the editors of native newspapers.

21. Referring to the sentence of death passed on Suddhabodha Bhattacharyya, the same paper makes the following observations:—The punishment of death by hanging is a disgrace to society, is extremely barbarous, and is universally detested. But so long as that punishment is not abolished, Suddhabodha is exactly the criminal on whom it should be inflicted.

The Lieutenant-Governor is, however, requested to commute the barbarous sentence of death passed on the boy to one of transportation for life.

22. The same paper says that it has cost the Bengal Government Rs. 1,57,485 to collect income-tax to the amount of 36 lakhs of rupees. Of the amount

collected, the largest portion has been raised from poor men with annual incomes varying from Rs. 500 to Rs. 750. These men have paid no less than Rs. 5,93,769. It is therefore clear that the tax weighs most heavily upon people who live from hand to mouth. No income which is below one thousand rupees should be made liable to the tax.

23. The *Dainik and Samachar Chandriká*, of the 23rd December, Purchase of books by Government. is not at all inclined to believe the rumour that Government contemplates such a despotic act as passing a law requiring authors to furnish it with copies of their works free of charge.

24. The same paper, of the 25th December, thus appeals to Sir Steuart Bayley to commute the sentence of death passed upon Suddhabodha Bhattacharyya.

The safety of society will not be endangered, the dignity of the law, of the law courts, of the judge and jurors will be upheld, and all respectable and rightminded men will feel delighted if some other punishment than that of death is inflicted upon Suddhabodha Bhattacharyya. They are not made of human flesh and human blood who can insist upon the execution of the sentence of death, and if Sir Steuart Bayley listens to such men he will not prove the godlike man he is. Lord Lansdowne has just been installed as Viceroy of India. He is the sovereign of the whole Indian people. One whole month has not yet expired since his installation, and he will not certainly be happy if a man be slaughtered so soon by Government in the metropolis of his Empire. If some punishment, however severe, is substituted for that of death, the Vice-roy Lord Lansdowne will be glad, his noble consort will be glad, the Lieutenant-Governor will himself be glad, and his affectionate wife too will be glad, that goddess in England—Queen Victoria—will be glad, and all generous men will be glad. Society and the State will not be endangered if this is done, and the loyalty of the nation will overflow its bounds. We shall be sorry if Sir Steuart does not do an act which will produce so much happiness and no evil.

### III.—LEGISLATIVE.

25. The *Praja Bandhu*, of the 21st December, says that the prestige Dr. Rashbehari Ghosh in the Ben. of the Bengal Council will increase in consequence of the appointment of so able and so independent a man as Dr. Rashbehari Ghosh as one of its members.

26. The *Education Gazette*, of the 21st December, has the following on the subject of introducing reforms into the Indian Legislative Councils:—

In the despatch, which he has sent to England on the subject, Lord Dufferin has recommended an increase of the number of members forming the Legislative Councils. There is also ground for the hope that the principle of representation will, in the course of time, be introduced into

SANJIVANI,  
Dec. 22nd, 1888.

SANJIVANI.

DAINIK & SAMACHAR  
CHANDRIKA,  
Dec. 23rd, 1888.

DAINIK & SAMACHAR  
CHANDRIKA,  
Dec. 25th, 1888.

PRAJA BANDHU,  
Dec. 21st, 1888.

EDUCATION GAZETTE,  
Dec. 21st, 1888.

those Councils. Indeed, Government is for introducing this and similar reforms slowly and gradually according as the people of the country show themselves fit to receive them. If the people only try to understand this policy of Government and conduct themselves properly, it is certain that they will get what they demand. For it cannot possibly be believed that the English, who have given the right of representation to the Maoris of New Zealand, who were cannibals but a century ago, and who are even now only half civilised, will deny that right to the people of India, who are much more civilised than the Maori, and whose civilisation is of a far older date than that of the English themselves.

The educated people of the country should therefore show more patience and moderation than they have hitherto shown, and not make Government suspicious of their real aims and intentions by indulging in tall talk about legislative reform.

BANGABÁST,  
Dec. 22nd, 1888.

27. The *Bangabást*, of the 22nd December, cannot sympathise with the congressist Babus who demand the re-constitution of the Legislative Councils on a representative basis. In the present condition of the country, when English education is confined among a handful of the population, the system demanded will not be a truly representative system. Few among those who do not know English understand anything of English politics, and the majority of the people know too little of the Babus to be able to select representatives from among them.

In order to obviate this difficulty, the Congressists suggest that representatives should be taken into the Councils from the principal Political Associations in the country and from the District and Local Boards. But the members of the Political Associations are English-knowing Babus with English tastes, who cannot be real representatives of the people. And though there are a few representatives of the people in the Local and District Boards, they are men who have only to look to the construction and repair of roads, and who cannot be entrusted with the difficult work of legislating for the whole country.

It is gross fraud and selfishness on the part of the Babus, who are estranging themselves from the people, to make use of their name for the purpose of obtaining political power. The handful of Babus who despise the national learning, the national religion, and all national manners and customs, cannot possibly be regarded as real representatives of the 250 millions of the Indian people. And if they are regarded as such, both Government and the people will be greatly injured. Government does not interfere with the religion of the people, but if these un Hindu Babus are admitted into the Councils, they will lay before Government their own fanciful views about Hinduism and Hindu society, and Government may be led to pass laws on the strength of such views which will amount to an interference with the religious practices of the Hindus.

#### IV.—NATIVE STATES.

BHARAT MITRA,  
Dec. 6th, 1888.

28. Referring to Lord Dufferin's *Pattiala* speech on the reorganisation of the armies of the Native States, the *Bhárat Mitra*, of the 6th December, thanks His Lordship for giving expression to that confidence in the Native Chiefs which his proposal for the reorganisation of their armies implies. But the writer does not approve of the preference which is proposed to be given in this matter to the Chiefs of Pattiala, Jhind, Nabha, Kapurtalla, and Faridkote over other Native Chiefs. The Chiefs whose armies will be reorganised by Government will consider themselves more honoured than the rest. Such a proceeding may cause discontent in the minds of the less favoured

Princes, and every wise statesman ought to see that no such discontent is produced.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

29. The *Sanjivani*, of the 22nd December, says that the official reports on the prospects of the crops published in the *Calcutta Gazette* prove the anxious interest which the Government of Bengal takes in the condition of the people. The writer thanks Sir Steuart Bayley for his pronounced sympathy with the people and for the earnestness and spirit of benevolence which mark his Government's collection of information regarding their condition. It has given the writer the greatest pleasure to learn that Government will not remain indifferent in the case of a real scarcity in the country.

SANJIVANI,  
Dec. 22nd, 1888.

30. The *Bangabasi*, of the 22nd December, is sorry not to find any official report in the *Calcutta Gazette* on the existing scarcity in North Behar. The distress in that part of the province is so great that Government has been compelled to open relief works there. The publication of official reports on the scarcity in Orissa has done more good than harm to Government. It is therefore hoped that the same course will be followed in regard to the scarcity in Behar.

BANGABASI,  
Dec. 22nd, 1888.

#### VI.—MISCELLANEOUS.

31. The *Urdu Guide*, of the 17th December, says that both the Government and the people now perceive that the National Congress is a farce. The movement

The National Congress.

URDU GUIDE,  
Dec. 17th, 1888.

is therefore destined to collapse.

32. The *Burdwan Sanjivani*, of the 18th December, thus concludes its observations on Lord Dufferin's speech at

Lord Dufferin's speech.

St. Andrew's Dinner :—

BURDWAN SANJIVANI,  
Dec. 18th, 1888.

It cannot be that what Lord Dufferin said of the natives of India was prompted by malice. The Indians may learn much from that speech. And as the leaders of the Congress have the good of their country at heart, they will do well to pay particular attention to such of her wants as have been referred to in His Lordship's speech. The demands of the Congress cannot be conceded in a day; and if the Congressists want to gain this object some day, however distant, they must conduct themselves with patience and calmness instead of allowing themselves to be driven into wild courses of action by such opposition as they, if they be wise, should expect to meet with.

33. The same paper refers to the *Hope* newspaper's articles on the subject of the distress of the ryots in the per-

The ryots of Sujamutha.

gunnah Sujamutha, and observes as follows :—

BURDWAN SANJIVANI.

It appears that the *Hope* newspaper has been misinformed by designing men. This much, at any rate, is certain, that if the Editor of *Hope* had been correctly informed, he would not have spoken of Lala Banbehari Kapur in this connection in the manner he has done. Mr. Reily is now sole manager of the khas mehal estates belonging to the Burdwan Raj. When the management was in the hands of Lala Banbehari, certificates were not issued against the ryots, and an attempt was made to come to an understanding with them. But though the editor of *Hope* does not say in so many words that the ryots were subjected to any special form of oppression during the management of Lala Banbehari, still the natural inference from his statement on this subject is that the Lala alone is responsible for the present condition of things in Sujamutha. Surely before writing thus, the editor ought to have heard both sides.

When Mr. Reily took the management of the pergannah into his hands, he made some attempt to come to terms with the ryots. But thinking that if they came to terms with him they might be required to pay the arrears of rent due from them, the ryots refused to treat with him, and so compelled him (Mr. Reily) to obtain certificates against them.

Mr. Reily was never unwilling to take rent from the ryots, and is not unwilling to do so even now.

The *Hope's* proposal that Government should institute an enquiry into the condition of the ryots in Sujamutha is an excellent one. If Government finds that the ryots are really unable to pay their rent, it will be its duty to remit a portion thereof with a view of arriving at some sort of arrangement with them.

BURDWAN SANJIVANI,  
Dec. 18th, 1888.

34. A correspondent of the same paper does not see why the road cess money at the disposal of the District Boards should not be spent in excavating new tanks

The excavation of tanks.  
and re-excavating old ones. The country does not at present require more roads. Let a portion of the road cess fund be therefore spent for the purpose of keeping the existing roads in a state of repair, and let the remainder of the fund be devoted to tank work. As regards the editor's proposal, namely, that Government should lend money to the zemindars without interest for this purpose (see Report on Native Papers for week ending 22nd December, 1888, paragraph 55), this proposal has little chance of being given effect to. For the English Government, which is nothing if not mercantile in spirit, will, never consent to lend money without interest. It may, at the best, lend money at a low rate of interest. And supposing that it does offer to lend money without interest, will the zemindars take such loans? Not many of them, it is certain. Besides money thus lent is very likely to be applied to other purposes than the excavation of tanks. The editor should therefore abandon his own proposal and support the one made by the correspondent.

HINDU RANJIKA,  
Dec. 19th, 1888.

35. The *Hindu Ranjika*, of the 19th December, says that India is an agricultural country. The realisation of the

Irrigation tanks.  
zemindar's rent and of the road cess payable to the District Board depends in a great measure on the success of agricultural operations. The District Board, moreover, is bound under the Local Self-Government Act to find means for averting famine. The question of the prevention of famine is therefore one of great administrative importance in this country. Many people think that irrigation tanks would be of great use in preventing a total failure of the crops in years of drought or insufficient rainfall. This is a correct opinion, and the following suggestions are therefore made in this connection :—

- (1) New tanks should be excavated and old tanks should be re-excavated.
- (2) Effective arrangements should be made for irrigating large areas with the water of these tanks. The pumps which are now used in this country for this purpose cannot send water to any distance. A case is known to the writer in which some enterprising young men who put their hand to an agricultural undertaking had to suffer loss for want of a pumping machine able to distribute water over a large area. Along with irrigation tanks, powerful pumping machines should therefore be also provided.
- (3) The District Boards should see that the tanks contain water all the year round.
- (4) Government itself should excavate new tanks. It should also advance money at a low rate of interest to enable those who may be willing to take such advances for the purpose of

excavating tanks. If tanks are excavated, the fertility of the soil will increase, and Government revenue will also increase.

(5) Zemindars and other rich people are in the habit of spending large sums of money in giving dinners, &c., to Europeans of rank and influence for the purpose of securing titles. Government can take advantage of this practice to secure a large number of irrigation tanks all over the country by connecting the number and nature of titles with the expenditure incurred in making agricultural tanks.

36. The *Sahachar*, of the 19th December, has the following on the Patna case :—

The Patna Missionary case.

There can be no doubt that, in attempting

to bring Lakshmi back to the mission house, the Revd. Mr. Dyer is acting in good faith. But he is clearly going a little too far. Miss Abraham was given sufficient time to prove that Lakshmi was 16 years of age, and that she was not the wife of Radhakissen. And if she has not proved her case, she, and not the Magistrate, is to blame. For, surely, the Magistrate cannot postpone the hearing of the case for an indefinite period for her convenience. Mr. Quinn is a competent Magistrate, and has been in India for nearly 25 years ; and while Mr. Dyer can do anything he likes in the name of religion, Mr. Quinn is bound to act in strict accordance with the law.

It is said that Radhakissen's character is not good, and that he had a mistress in his house. If so, Mr. Quinn must have felt the impropriety of making over Lakshmi to her husband as keenly as anybody else. But he had no choice in the matter. Lakshmi is the legally-married wife of Radhakissen, and as such must be given up to him. As regards the question of Radhakissen's conduct, Mr. Quinn knows, although Mr. Dyer may not, that in marrying their daughters Hindu parents have often to look to the birth of the bridegroom rather than to his character ; and that Radhakissen's character can therefore be no bar to his having a legally-married wife.

If Mr. Quinn has made any mistake in the matter, it is for the High Court to correct it. The Governor-General of India has nothing to do with it. And it is his ignorance of this fact that has led Mr. Dyer to find fault with Lord Dufferin and Lord Lansdowne for their non-interference in the case. But if ignorance of this kind had been displayed by an Indian, the Anglo-Indian papers would certainly have exclaimed in some such style as this :—" These natives boast of their education ; but you see they have yet to learn the very alphabet of the art of government."

Since writing the above, the editor has learnt with pleasure that the *Pioneer* has taken his own view of the matter.

37. The same paper earnestly entreats Government to take special

Dispensaries at Barrackpore and interest in the management of the two dis-  
Mandliye. pensaries which, in accordance with the will

of the late Dr. Bholanath Basu, M.D., will be

established at Barrackpore and Mandliye, respectively. Dr. Bholanath was the first native of India who obtained the degree of M.D.

38. The *Surendra and Patala*, of the 20th December, says that the anger, hatred, and indignation which Lord

Lord Salisbury. Salisbury has excited in India by calling Dadabhai Naoroji a black man will not be removed by ten years' good administration. If duelling had still been in vogue, that remark of Lord Salisbury's would have cost His Lordship his blood. India, nay, the whole civilised world, expects that His Lordship will publicly apologise for what he has said.

*Sahachar.*  
Dec. 19th, 1888.

*Sahachar.*

*Surendra & Patala*  
Dec. 20th, 1888.

SURAKHI & PATAKS,  
Dec. 20th, 1888.

39. The *Surakhi and Pataks*, of the 20th December, says that it is no doubt desirable to purge Indian society of its evil customs and prejudices. But it

The Congress and social reform.  
cannot see how this work of reform can be conveniently undertaken by the Congress which is a purely political body. More evil than good is likely to result from the discussion of social topics in the Congress. For the effect of such discussion in the Congress will be to widen the breach which already exists between the Hindu and Mahomedan communities. Look at the movement for the prevention of cow-slaughter. Was not that movement the cause of the strong ill-feeling which prevailed last year between Hindus and Mussulmans in the North-Western Provinces? The question, therefore, is, why did Lord Dufferin advise the Congressists to take up the question of social reform? The answer must be that His Lordship saw that the best way of frustrating the Congress movement and of enabling Government to pursue its despotic policy without molestation was to make the Congressists turn their eyes away from its doings by quarrelling among themselves over insoluble social questions. Indeed, in advising the Congress to concern itself only with social questions Lord Dufferin wanted to play the part of the wily man in the story who having cooked a dinner for himself and a companion proposed that while one of them ate the other should tell a tale and consumed the whole dinner while his simple companion was performing his part of the agreement. But His Lordship may rest assured that the Congressists have brain enough to see through his trick.

SAMAYA,  
Dec. 21st, 1888.

40. The *Samaya*, of the 21st December, referring to Mr. Gladstone's utterances at Limehouse on the subject Mr. Gladstone on the Congress of the Congress movement, observes as follows:—

Will not these utterances put Sir Syed Ahmed and other enemies of the Congress out of countenance? Where will Sir Auckland Colvin and Lord Dufferin now be when the great Gladstone, at whose feet they might sit for instruction, has himself spoken of the Congress in terms of approbation?

SAMAYA.

Lord Dufferin's speech.

41. The same paper has the following on the subject of Lord Dufferin's speech at St. Andrew's Dinner:—

The second-half of His Excellency's speech is a contradiction of its first-half. In the first-half Lord Dufferin says that the educated Indians being very small in number, they cannot possibly represent 250 millions of their countrymen.

But by admitting in the second-half of his speech that the sympathy and co-operation of the educated natives of India is essential to a successful working of the Government's scheme of sanitation and technical education, His Lordship has invested the educated Indian community with a representative importance with which it is impossible to reconcile the character of scornful insignificance attributed by him to that community in the first part of his speech.

In one part of his speech His Lordship pleased his countrymen by abusing the natives of India. But in a succeeding part of his speech His Lordship endeavoured to humour the natives by speaking a few sweet words about them. But words so spoken, however sweet, can be no balsam for the bruised heart of the native of India. The native of India does not, indeed, know how long it will be before he forgets the injury which His Lordship has done them by making this speech.

Many respectable people, including some great zamindars, joined the Congress movement under the impression that the movement had His

**Lordship's sympathy.** And now that His Lordship has declared against that movement, how will all these men feel and fare?

His Excellency's reference to Mr. Hume's pamphlet proves his ignorance of its contents, and makes it clear that he based his strictures upon the pamphlet upon a hearsay version of it. What he said in this connection was unworthy of him as Governor-General of India.

His Lordship came out to India with the one object of pleasing the Anglo-Indians; and that object he has fully gained. He will be long remembered in this country for his annexation of Upper Burma, for the increase of the salt duty, for the Tibet war, and for the Black Mountain expedition. And the unenviable reputation which he has acquired by these acts will surpass even Lord Dalhousie's fame. May no Governor-General like him come out to India again!

42. The *Sulabh Samachar and Kushdaha*, of the 21st December, says that if the people of India had believed that

Official opposition to the National Congress.

the English Government would, like the Russian Government, rule their country des-

potically and refuse to listen to their prayers, they would not have assembled in Congress to discuss their grievances. It is their firm belief that if they can only convince the British authorities and the British public of the justice of their demands, their grievances will be removed. And this is the reason why they are trying to bring their grievances to the notice of the Home authorities.

The charge of disloyalty levelled against the Congress movement is entirely groundless. Had it been disloyally inclined, Englishmen, like Messrs. Yule, Hume, Digby, Bradlaugh, and Norton, would not have joined it. It is much to be regretted that the majority of the Anglo-Indian officials and even the Viceroy should oppose the movement without knowing much of the objects it aims at. History teaches the fact that conquerors have always opposed any movement on the part of conquered for obtaining political rights and privileges. But if the British Government, which is a just, enlightened, and benevolent Government, makes an attempt to oppose the legitimate aspirations of its subjects, an indelible stigma will attach to its name.

The leaders of the Congress movement are requested not to agitate at present for such things as the abolition of the Arms Act and the enrolment of natives as volunteers, to which the Government will not easily consent. They should also profit by the objections made to their methods and proceedings by their enemies. They should also act upon the suggestion made by Lord Dufferin regarding the discussion of social questions in the Congress. If the Congressists act in a just, loyal, and religious spirit, official opposition, however strong, will fail to do any harm to the Congress.

43. Referring to the sentence of death passed on Suddhabodh Bhattacharyya, the same paper asks, cannot the poor boy's life be saved by petitioning the

Lieutenant-Governor?

44. The *Sambhavani*, of the 23rd December, condemns Lord Salisbury's speech in which he called Mr. Dadabhai Naoroji a "black man." It should be the

Lord Salisbury and the natives of India.

duty of the Prime Minister of England to

cement the union between England and India. But instead of doing that, Lord Salisbury has tried to produce a rupture between the people of the two countries. If the Prime Minister of the Queen-Empress can be so mean and narrow-minded, it will be no wonder if many of the Anglo-Indians should call the natives 'black niggers'. Low class Anglo-Indians do not publicly insult the natives of India from a fear of the respectable English public. But the example of Lord Salisbury will now encourage

SULABH SAMACHAR &  
KUSHDAHA,  
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SULABH SAMACHAR &  
KUSHDAHA.

SAMBHAVANI.  
Dec. 23rd, 1888.

many of them to behave differently. It is a matter for self-congratulation, however, that Lord Salisbury is not regarded in English society as a model gentleman, and that he does not command the respect of that society. The English are a nation of gentlemen, and all the English papers are condemning the leader of the Conservative party for his contemptuous denunciation of the natives of India. Mr. Gladstone, the greatest English statesman, has warmly taken up India's cause, and has defended her against the unjust strictures of Lord Salisbury. In the course of his Limehouse speech Mr. Gladstone has supported the Congress movement and expressed sympathy with the aspirations of the natives of India. Glory to Gladstone! Blessed is the country and blessed is the nation which gives birth to such men. That the English people are so powerful is because there are among them nobleminded men like Mr. Gladstone.

Both Lord Dufferin and Sir Auckland Colvin have denounced the Congress movement, but the greatest English statesman has praised it. Mr. Gladstone says:—"It is our business to foster and nourish that sentiment, and to avoid the indignity of either indifference to their interesting work or contempt for their feelings." Those generous sentiments are worthy of Mr. Gladstone. But Lord Dufferin and Sir Auckland Colvin have abused the Congress movement and have publicly misrepresented its aims and objects. Mark the difference between the tone of Mr. Gladstone's speech and that of Lord Dufferin's.

SANJIVANI,  
Dec. 22nd, 1888.

45. The same paper does not understand why Sir Mackenzie Wallace has not made over charge of his office of Private Secretary to the Viceroy to Colonel Ardagh. It is reported that Colonel Ardagh will receive no pay so long as charge of his office is not made over to him. Sir Mackenzie Wallace should therefore make over charge to Colonel Ardagh and go home.

BANGABASI,  
Dec. 22nd, 1888.

46. A correspondent of the *Bangabasi*, of the 22nd December, complains of the ravages of tigers and wild boars at Dhatagram, a village in the Culna sub-division of the Burdwan district. The village is surrounded by dense jungle, and its tanks are overgrown with aquatic plants. The Deputy Magistrate of Culna was in the village for three or four days, but passed no orders for cutting jungle, or for the removal of aquatic plants from the tanks.

BANGABASI

47. Another correspondent of the same paper complains of the defective drainage of Sultanpore, a village near Dum-Dum, in the 24-Pergunnahs. The drains do not, on account of their low level, serve as an outlet for rain water. None of the villages near the cantonment is so unhealthy as Sultanpore. The inhabitants suffer from want of drinking water. The water in the tanks is impure. The village is situated within the jurisdiction of the Local Board. The Cantonment Magistrate of Dum-Dum, who is the Chairman of that Board, is requested to remove the grievances of the people after inspecting the village.

DACCA GAZETTE,  
Dec. 24th, 1888.

48. The *Dacca Gazette*, of the 24th December, says that the Indian Mussulmans who have in their veins the blood of such warlike nations as the Arabs, the Persians, the Turks and the Afghans have lost all their old prowess, valour, and martial spirit under the crushing English rule. They should not, in their present degraded condition, entertain race feelings against the Hindus. Under the English rule, Hindus and Mahomedans fare alike. Whether it be happiness or misery, favour or indignity, neither the Hindu nor the Mussulman can say that he is better or worse off. Look at the tea-gardens of Assam, where Hindu and Mahomedan women alike are being brutally ravished, whilst their helpless and powerless husbands are crying and rolling and writhing in agony. Hindus and Mahomedans are alike suffering from

the venomous bite of these serpents in human form—the indigo-planters. Mahomedans do not apparently think of all this, or of the wretched condition to which they are reduced. Where are now those noble virtues of theirs which once made the world's model and exemplar?—that moral strength, that independence of spirit, and that patriotism which were once the admiration of the world? How have they lost in India what made them so great in Persia and Arabia and elsewhere? Surely, by their subjection to the crooked Machiavelian policy of England in India. It is painful to reflect that the Mahomedan, who was once the proudest among men, now considers base sycophancy to be life's highest work. But sycophancy, however good it may appear for the moment, will beget poison in the end. The Mahomedan should therefore leave the path of sycophancy, and work harmoniously with his Hindu brother in the Congress which is assembling at Allahabad.

#### URIYA PAPERS.

49. The *Uriya and Navasamvad*, of the 5th December, strongly objects to the appointment of a Brahmo Deputy Magistrate to superintend the management of the Jagannath temple on the occasion of festivals. In its opinion no Brahmo ought to be allowed to enter the sacred precincts of that holy temple.

50. A certain number of men in the Balasore town having died of hydrophobia, the *Samvad Bâhikâ*, of the 30th December, insists upon the destruction of wild dogs by the Balasore Municipality.

51. The *Utkal Dipika*, of the 1st December, passes high encomiums on His Honour the Lieutenant-Governor of Bengal for His Honour's timely interference with the highhanded proceedings of the Pooree Municipality.

Municipality, which had gone the length of driving out the *Bara Chata* from its own land, and remarks that this act of His Honour has pleased the entire Hindu community.

52. In describing His Honour the Lieutenant-Governor's journey from Khoorda to Pooree, the same paper speaks of an unfortunate incident in the following terms:—

"Just as His Honour was passing from Khoorda to Pooree by carriage dâk, about two thousand ryots collected in a certain part of the road with the object of representing their condition to His Honour, and of showing His Honour the condition of the paddy plants which were either dying or had died on account of drought. But the Magistrate of Pooree ran towards them and drove them away by the help of the Police. Consequently they could not speak out to His Honour in the manner they had intended to do. Neither His Honour nor His Honour's suite had a single word to utter against the action of the Magistrate, though they saw what he was doing."

53. Relying upon the statements of one of its correspondents, the *Utkal Dipika*, of the 8th December, makes the following observations regarding the appointment of foreigners as *khalasis*, &c., in Angul:—

"Last year about 150 residents of Angul were entertained as *khalasis*, &c., in settlement work on monthly salaries of rupees four and five. This afforded great relief to the people during days of scarcity. This year foreigners have been imported to Angul on higher salaries and better allowances. \* \* \* \* \*

URIYA AND  
NAVASAMVAD,  
Dec. 5th, 1888.

SAMVAD BÂHIKÂ,  
Nov. 30th, 1888.

UTKAL DIPICA,  
Dec. 1st, 1888.

UTKAL DIPICA.

UTKAL DIPICA,  
Dec. 8th, 1888.

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If the local men are found incompetent, it may be urged in their favour that they have already worked for one year, and if employed again, they will gradually acquire greater experience. The scarcity in Angul demands that every practical measure ought to be adopted with the view of helping the people of that State to tide over their present difficulties."

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 29th December 1888.*

